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With so much of clearness and justness in his view of the Reformation, one cannot help feeling a certain regret that the limitations of the series in which his volume appears did not allow Professor Walker to embody his results in a form that would have admitted some more distinctly literary treatment. One feels at every step the formula of a text-book demanding a little something about everything, rather than the spirit of an essay which should interest and hold the attention by its consistent working out of a main theme. The positive qualities of this volume make it rise easily above the general level of the series, but after all it is neither a good text-book nor an interesting book to read. It lacks, almost necessarily, the system of the former and the style appropriate to the latter. Let us wish to Dr. Walker in the inspiration of his new surroundings, the leisure to work out, free of all limitations, such an interpretation of the Reformation period as the literature of the past score of years makes possible and desirable.

*Theodore Beza, the Counsellor of the French Reformation (1519-1605).* By HENRY MARTYN BAIRD, Professor in New York University. [Heroes of the Reformation.] (G. P. Putnam's Sons: New York and London. 1899. Pps. xxi, 376.)

No one of the volumes of the series which has been planned under the editorship of Professor Jackson, finds so large an empty space waiting for it as this. Of the two best-known lives of Beza, the fragment of Baum was written in 1843 and the complete work of Heppe in 1861. English readers have had no other source of information concerning Beza except such slight sketches of ten or twenty pages as appear in Harbaugh's *Fathers of the Reformed Church* or Hook's *Ecclesiastical Biography*.

No one could be better qualified by knowledge of contemporary related literature than Professor Baird, to write a sketch of the man who succeeded Calvin as intellectual leader of the French Reformation, and was during the last thirty years of his life one of the most conspicuous ecclesiastical personages in Europe. Professor Baird has been faithful to his own ideal expressed in his recent review of Dr. Lindsay's *Martin Luther*, and has given us a volume which "intended for general readers, naturally avoids any display of authorities, although it is evidently built upon a firm foundation of solid scholarship hidden from view."

The title of this series, "Heroes of the Reformation" (a title which Dr. Emerton humorously represents the ghost of his hero, Erasmus, as refusing with dismay), suggests a somewhat eulogistic method of treatment. Dr. Baird, while adopting this tone, is not betrayed into any unconscious suppression or distortion of facts, and he is free by instinct from the partisan special pleading of writers like D'Aubigné and Janssen, which the prospectus of the series promised to avoid. There is a clear cool atmosphere of candor about Chapter IV., "Treatise on the Punishment of Heretics," very refreshing to those who have been wearied by the

heated clamor with which denominational polemics have so often filled the grave and studious apartments of history. The eulogistic tone however occasionally betrays the author into a pleonastic use of adjectives, which does not increase the effectiveness of his strong and dignified style. A conspicuous instance is found on page 141, where the adjective "great" is applied four times in ten lines.

Occasionally also he seems to be betrayed into a slight exaggeration of emphasis by the defensive tone which is natural to one who is so familiar with what most of his readers have no knowledge of, the mass of contemporary calumny showered upon Beza and other heroes of the Reformation. At page 254-262 it might have been pointed out that the abuses of plurality, non-residence, etc., of which Beza complained had existed also under Edward before the "retrograde movement tending to the introduction of theories and practices long since discarded," had begun under Elizabeth. (See Peter Martyr to Bullinger; Bucer to Calvin, both 1550. *Original Letters*, Parker Society.)

On page 279 Dr. Baird tells us: "The Swiss reformers, Bullinger, Beza, and all the others, were shocked, amazed, indignant" at Ochino's view that bigamy was not prohibited by divine law. Unless Dr. Baird uses the word "reformers" in the technical sense rather than in the popular sense of the title of the series, this accumulation of adjectives seems superfluous, because a scholastic admission of the possibility of bigamy was not an absolutely unheard-of opinion. Luther and Melancthon did not consider bigamy a sin *per se*, and in company with several other prominent divines they expressly sanctioned the recent bigamous marriage of Philip of Hesse with the written agreement that he was not to abandon his first wife.

In general the realism of this strong and clear piece of historical portrait painting might perhaps be increased if the high lights were thrown out by a little more shadow. It is now accepted as a principle that the controversial blackguarding which even admirable men in the sixteenth century showered upon their opponents is not to be taken seriously. The latest biographers of Pietro Aretino show good reasons for believing that even that typical blackmailer has, by a sort of poetic justice, suffered because the calumnies of his adversaries have been too unquestioningly accepted. Is it not also probable that students of the sixteenth century ought to discount, at least to some slight extent, the stately and exaggerated compliments of its reigning epistolary and obituary style?

Not only general readers of history but all who are engaged in the task of teaching elementary sixteenth-century history to students who can use fluently no language but English, are indebted to Dr. Baird for accomplishing his task with the success that was to be anticipated from the author of the *Rise of the Huguenots* and its succeeding volumes.

PAUL VAN DYKE.